

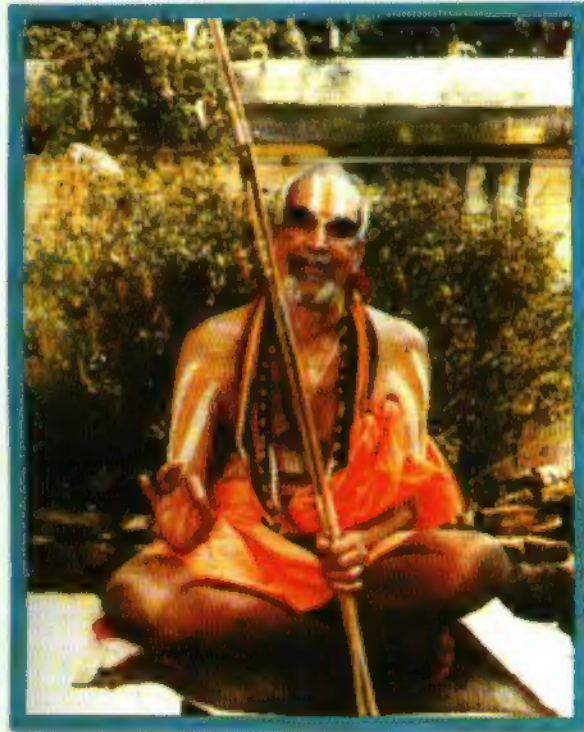
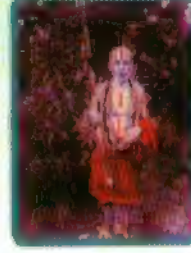


Hamsa Priya

*The Newsletter of Srimad Andavan Poundarikapuram Swami
Astramam, Bengaluru Branch*

Volume #1

Issue 02



श्रीवासरङ्ग परकाल मुनित्रयास्त- लक्ष्मात्मरक्षण-यतित्व युगागमान्तम् ।



Sri: Sriyai Namah: Sri Ranganatha ParabrahmaNE Namah:
 SrimatE Gopalesika MahadesikAya Namah:
 SrimatE Srinivasa MahadesikAya Namah:
 SrimatE Ranganatha MahadesikAya Namah:
 SrimatE Srinivasa MahadesikAya Namah:
 SrimatE Narayana MahadesikAya Namah:
 SrimatE Srinivasa MahadesikAya Namah:
 SrimatE Srinivasa Ramanuja MahadesikAya Namah:
 SrimatE Vedanta Ramanuja MahadesikAya Namah:
 SrimatE Gopalaya MahadesikAya Namah:
 SrimatE Nigamanata MahadesikAya Namah:
 SrimatE BhagavatE BheshyakarAya MahadesikAya Namah:
 Srimadbhyaha: Yamuna NAtha shaTakOpa MahadesikEBhyO Namah:
 Srirangam SrimadANDavan (Vazhuttur) vEdAntakSmaNamunE:
 AvicChinna Sanyasata GuruparamparA samAgatha:

Srimad Andavan Poundarikapuram Swami Asramam, Bengaluru branch

Volume #1

HAMSAPRIYA

Issue #2

*The Newsletter of Srimad Andavan Poundarikapuram
Swami Asramam, Bengaluru Branch*

Editorial Board Dr. A. AnanthaNarasimhachar, Bengaluru
 Sri. V. Ranganathan, Bengaluru
 Smt. Usha Narasimhan, Bengaluru

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Editorial

Mother Andal has left behind some important lessons for us. In 'Tiruppavai, She says - 'Koodi irundu kulirndelo' i.e. **we join together and enjoy**. She collects Her compatriots by cajoling some and compelling some others – She addresses them sometimes as Tecamudayyai (oh! Effulgent one!), Punamayilae (oh! beautiful peacock!), and some other times as naNadai (Oh! Shameless One!), Navudaiyay (one with a long tongue!). Collecting together, singing His glories and obtaining His grace, they enjoy the Lord's sweetness. Likewise with an intention of enjoying in company, a newsletter has been launched to share the values and activities of Poundarikapuram Asram, Bengaluru branch. This is the second issue of the newsletter. It is published and distributed by the Bengaluru branch, with the blessings of the Acaryan.

We bring to you news of Asram activities that happened and those that will happen. The activities at other branches are also covered. A calendar of forthcoming events has been included this time. At Bengaluru, the construction of the building at Asram premises is on. We bring you news updates on the work in progress and the work pending so that you remain connected with this activity.

Acarya lays a lot of stress on 'Guru Parampara anusandhanam'. He Himself is known for His limitless Acarya bhakti. 'Sadaacaryavamsho gneya: iti vedeshu

viditatvAt , pratidinam acarya parampara anusandhanam avaSyam kartavyam' – this is His Own writing. In vein, in each issue we carry articles highlighting the divine lives of our Acaryas and Purvacaryas.

Also, Swami is very insistent about Sandhyavandanam being done regularly and correctly. In fact, there stands a notice on the Srirangam Asram wall prohibiting those from entering Asram premises, who do not perform Sandhya. This time we have a feature on the importance of Sandhyavandhanam.

We place this newsletter in the Divine Lotus Hands of our Acaryan. All good aspects of this work are only due to His grace. Please pardon all mistakes, they are only our doing; we shall rectify them if they are pointed out.

Please do revert to us (98454 48318) thru e-mail / sms / phone call, confirming the receipt of the magazine, as we are not sure of the correctness of your postal address.

What keeps you happy?

For the sake of happiness, a *prapanna*, who has sighted the fact that he has given up the burden of his life seen (here) and unseen (after *moksha*), adopts a blemishless and joyful lifestyle, and until the end of his life, re-searches and studies again and again, along with elderly, reverend *brahmavits*, the Vedanta; he always recites by himself and elaborates to others too, the tamil works (*prabandha*) that are nectarine to the ears.

Rahsyatrayasara - 34

Asram News

Hamsapriya released

By the grace of our Acarya Srimad Gopala Desika Mahadesikan, the first copy of this newsletter Hamsapriya, was released by H.H.H. Rangapriya Swami on the holy occasion of CaturMaasya Sankalpa of Swamiji. Amidst Vedic chanting and auspicious announcements at Srimad Andavan Asram, Jayanagar, Bangalore, the newsletter was submitted at the lotus Hands of Swamiji. Many devotees had thronged the place. Poundarikapuram Asram was represented by Sri. AnantaRangan, Sri.V.Ranganathan, Sri.A.Narasimhan, Smt.Usha Narasimhan and Sri. A.L.Narasimhan. Sri. Ananta Rangan, also the SriKaryam of Sri.Rangapriya Swamiji, announced the release of the newsletter. The rest can be enjoyed as photos.



Swamiji holding aloft the first copy of the newsletter



Swamiji browsing through the contents of the newsletter

Sri Rangapriya Swamiji was honored by Sri.V.Ranganathan on the behalf of the Poudarikapuram Asram.

We sincerely thank Chi.Sridhar Swamy, an ardent devotee of Sri Rangapriya Swami, for sharing with us the photos he took during the function, as also for helping us in all other encouraging ways. We pray for Acarya's grace to be with him and his family for all times to come.

Bengaluru Asram building – first floor commenced

By the grace of our Swami Srimad Gopala Desika Mahadesikan, the ground floor of the Asram has taken full shape. The load bearing walls and partition walls are complete. A huge hall at the centre welcomes you as you enter. There are kitchens on the sides and exits to the backyard from the kitchen. Two wells have been dug and copious water has been obtained.



On the auspicious day of *Adi Vellikizhamai* (Friday), pooja was performed by ladies to these wells. The well is easily accessible from the kitchen exit. Office room and Swami's room are in place. With the area now enclosed, strange sanctity can be felt inside.



Construction of first floor has got under way. Columns are being put in place. Ceiling and walls are to follow.

We welcome volunteers who reside in and around the locality of the *Asram* premises to regularly visit the site, update us with happenings, give suggestions and play an active role during the construction phase.

Our prayers to the most compassionate Lord to grant us all opportunities to serve the *Asram's* cause and gain the benign grace of our Acarya!

Please note :- All donations carry exemption from income tax. For enquiries, feedback and contribution of articles / news, please free to contact the following at Bengaluru:-

Sri.V.Ranganathan 98454 48318, ranga.vijayam@gmail.com

Sri.A.Narasimhan 98450 12325, an.narasimhan@yahoo.co.in

Srirangam Asram News

Caturmaasya sankalpa was performed by Acarya in the most austere manner.

Tirunakshatram of H.H.Poundarikapuram Swami was celebrated in a grand manner with a Vidvat sadas. Many scholars participated in the Sadas and profound discussions on Vedanta were carried out under the leadership of Swami. "Ramapirannai Karpom" – Vol. 5, Sundarakanda, was released. This is fifth in the series of books on Ramayana written in Tamil by our Acaryan. These are a collection of articles written by Swami for the magazine Perarulan as a series.

Tiru-adi pooram utsavam for Andal was conducted in a grand manner at Desika Sannidhi of the *Asram*. Sri.U.Ve.Veerapuram Sampath of Kanchipuram delivered a lecture on this occasion.

The building for housing the Veda Patasala is under construction. Ground floor is complete. It is slated to function from 91st tirunaksatram of Swami.

Tiruneermalai Asram News

By the special grace of Acarya all pooja activities are being conducted on with great fervour. Every *sravanam* and every *mahapradosham*, *tirumanjanam* is performed and many devotees take part in these activities. On 29th June the *Avatara utsavam* was conducted. It was in commemoration of completion of one year of the *Asram*. Numerous devotees took part and were blessed with the grace of Acaryan.

It is noteworthy that the elephant of Kanchi Varadaraja temple visited the *Asram*, climbed up all the steps and having reached the *sanctum sanctorum*, was seated before the deity for over an hour. Later, it was sent off with all temple honors and *teertham*, *satari* and *prasadam*.

Yet another awesome happening is the sprouting of over a thousand Tulsi plants beside the *Asram* premises. This *tirutuzhai vanam* that has sprung up on its own, is certainly an indicator of the special grace of the Lord and Acaryan.

भाव में है भगवान
भाव नहीं तो
मन्दिर है मशहान ।

**The Lord is present in emotions (bhakti),
Bereft of emotions
A temple is a graveyard.**

Book Review – Desika Prabhandam

As appeared in The Hindu dated 3rd august 2010

*Book Published by Poundarikapuram Asram, Srirangam,
Reviewed by Dr. V.K.S.N. Raghavan*

A prolific writer and one of the great preceptors of Vaishnavism, Vedanta Desika has to his credit more than a hundred works in Sanskrit, Tamil, Prakrit and Manipravala (which is a fusion of Tamil and Sanskrit). Of these, *Desika Prabandham* is a collection of 19 Tamil works comprising, in all, 405 verses, and it is truly a digest of the tenets of Visishtadvaita philosophy.

Core principles :

To put it briefly, the cause for all the suffering of the embodied soul (Jiva) is its association with the insentient matter (Prakriti) that constitutes the body, and Lord Vishnu, as the indweller (antaryami) of the Jiva is the immanent force of all, the sentient as well as the insentient. By way of illustrating the Lord's immanence, Desika says He is like the golden thread that runs through a chain of pearls.

The other work, 'Amritaasvaadini' has 37 verses, also drawn from another set of minor 'rahasyas'. Let me cite just an important portion from the work — the four stanzas (drawn from the treatise, 'Rahasyasikhamani') that highlight the context and the significance of 'Varaha Charamasloka', wherein the Lord reiterates His solemn commitment to grant

liberation to one who absolutely surrenders to Him seeking refuge, realising his own helplessness, and with unflinching conviction and faith in Him. This guarantee was given by the Lord (in his incarnation as Varaha) when Mother Earth, out of compassion, strongly pleaded the case (for salvation) of those who had neither the knowledge nor the capacity to take to the arduous path of Bhakti Yoga or Gnana Yoga.

Doctrine of surrender :

Apart from presenting, in easily comprehensible Tamil, the import of this Sanskrit verse, Desika explains, in eight lines, the doctrine of 'Saranagati' (self-surrender), the procedures to be adopted by the supplicant, the conditions that need to be fulfilled, and so on.

A distinguishing aspect of this volume is that it provides two ancient commentaries (in Manipravala) to 'Amritaranjani' — one by Elaiyavilli Ranganathacharya and the other by a disciple of Vazhuthoor Andavan Swami as well as Padukasevaka Ramanujamuni. As for 'Amritaasvaadini', it gives the commentary of Elaiyavalli Ranganathacharya.

Dr. V.N. Vedanta Desikan, who has edited these commentaries, has given his own summary in Tamil and explanation in English, adding value to the publication. The editor and the Sri Poundarikapuram Swami Asramam deserve to be commended for having fulfilled a long-felt need of the Srivaishnavite community by bringing out this publication.

H.H.H. Rangapriya Mahadesikan - a profile

H.H.Sri Rangapriya MahaDesikan Swamiji was born in the year 1927 in the month of *Thai* under the star constellation of Makham in Hedathale village, Mysore district, Karnataka. His was a family of learned Sri Vaishnava Brahmins. Swamiji was known as H. H. Varada Desikacarya before He took sanyas. He obtained Samskrut and Vedic education at the feet of his father, Sri Thirumalai Sathyagalam Srinivasa Desikacarya.

He won a Gold Medal for his Sanskrit lyrics at an early age. Having graduated at Maharaja's college of the Mysore University, Swamiji completed His Master's degree in Samskrut at Sagar University, Madhya Pradesh. There He was awarded the faculty Gold medal. He went to complete Samskrut studies in the traditional manner and obtained a Vidvat from the Maharaja's Samskruta college, Mysore. He became a master of many languages. He retired as Head of Department of Samskrut at National College Bangalore. He was also a visiting Professor at the Dravidian University.

Swami is a disciple of His Holiness Mahayogi Sri Sri SriRangaMahaguru who is the founder and Master of *Ashtangayoga Vijnana Mandiram*. This institution has centres at Hedathale, Mysore, Bangalore and Basarikatte. Swami was initiated into yoga and *Bharatheeya* culture at the holy feet of this Mahaguru.

He served as the President of Bharatha Darshana Institute, which has edited and published the entire Mahabharatha, Ramayana, Srimad Bhagavatha and Harivamsha with translation.

He was initiated into *sanyasa asrama* in the year 1988 and assumed the new name of Sri Sri Rangapriya Mahadesikan. Presently, Swamiji helps aspirants at the

Ashtangayoga Vijnana Mandiram, Hanumanth Nagar, Bangalore.

We at the Bengaluru Asram are extremely fortunate to be under His direct guidance, as He is the Vice-President of the Committee.

The Punya and Yoga Bhoomi - Hedathale :

This is the birth place of Swami as also His Acaryan and Maha Guru Sri Ranga Maha Guru. It is situated in Mysore district on the banks of the Gundlupur river. There one can visit the famous LakshmiKanta temple, Swami's *Poorvaashrama tirumaligai* and Maha Acharya Purusha Sri Ranga Maha Guru's *tirumaligai*. The temple here houses three Lords – Sri Lakshmikantha Perumal, Sri Lakshmi Narasimha Perumal, Sri Venugopalan. Sri Lakshmikantha Perumal has a *samasryana mudra*. He has reversed the positions of *sankha* and *cakra*, adorning the *cakra* on His left Hand and *sankha* on the Right. Such *mudras* are found in the Pancha Narayana Kshetram established by Udayavar. These *kshetrams* are Sri Thiru Narayana Temple at Melkote, Nambi Narayana Temple at Thondanur, Keerthi Narayan temple at Talakad, Veera Narayana temple at Belur and Vijaya Narayana at Gadag

Taniyan of Sri Rangapriya MahaDesikan :

SrIvAsa-samyami-vareNya-nivishTa-bhARam,
Sriranga-yogivara-divya-kRpAtta-yogam |
Sri-lakshmaNAkhya-yati-labdha-kRpAtta-cihnam,
rangapriyam mama gurum SaraNam prapadye ||

In my guru Sri Rangapriya, whose burden of protection was placed with the Lord by the glorious sannyasi Sri Srinivasa Mahadesikan, who received instruction in yoga through the divine compassion of the best of yogis, Sri Ranga Mahaguru, who was given the insignia of the sannyasa-Asrama through the compassion of Sri Abhinava Ramanuja Mahadesikan, I take refuge.

Sincere thanks to web site srirangapriya.net for the information provided

Sandhya Vandanam – a must. Why?

Following is an extract from the foreword written by our Acaryan in the book 'Yajur veda Sandhyavandanam', published by our Asram.

A Brahmin is often referred to as 'twice-born'. Having been born from the womb of a Brahmin lady, he is born the second time when he obtains the *mantropadesha* of Gayatri mantra as a part of *Brahmopadesham* conducted during his *upanayanam*. This rebirth could happen anywhere between his seventh and fifteenth years. Only one who obtains this *mantropadesha* and chants the mantra correctly and regularly, is a Brahmin. Not others.

By chanting this mantra for five days continuously one is completely dissolved of all sins done in this birth and all previous births – say the sastras. Chanting of this mantra begets a sharp mind, great fame and resplendence (*brahma tejas*). There is no mantra that is more beneficial than the Gayatri mantra – the sastras emphacize.

One who does not perform (three times) *trikala SandhyaVandanam* is not pure and hence is unfit to perform any other Vedic rite. All Vedic rites like *parayanam*, *japam*, worship, charity, *tarapanam*, and other obligatory rites done by such a person, go waste like water poured into an open field. Moreover, such a person is called a *brushtan* (renounced by the sastras) and one should not eat in his presence and have any relations with him. Such a person is disloyal to the Lord as he is disobeying Him.

Therefore it is bounden duty of every parent to ensure proper and timely conduct of *upanayanam* of their sons and ensure that their wards perform *trikala SandhyaVandanam*, uttering all the mantras correctly along with their *svaras*.

Maharishis perform Sandhya without fail. Regularity and timeliness in performance of Sandhya is one of the reasons for their long and healthy life. Even Brahma, Vishnu and Siva perform Sandhya.

Following is an extract from the foreword written by H.H.H. RangaPriyaSwamiji in the book 'SandhyaVandanam' (English) published by Thillaistanam Swami Kainkarya Sabha, Bangalore.

SandhyaVandanam which means worship during three time junctions of the day namely morning, midday and evening, is an all-important form of worshipping the all-pervading and in-dwelling Lord. He who does not perform this, is deemed unfit for performing any major religious duty or rite. He who performs Sandhyavandnam properly, not only reaps holy merit and union with Supreme Lord but also worldly benefits such as good mental and physical health, long life, spiritual splendor.

SandhyaVandanam purifies the body and mind and enables the performer to enjoy union with the Lord in-dwelling the Sun. It is a MahaYoga being a confluence of Karma, Jnana and Bhakti and their aids such as *Pranayama*, *Japa* and *Dhyana*.

Demons Mandeharuna obtained boons from Brahma and attack Aditya every morn and evening. *Arghya*

accompanied by Gayatri mantra, offered by devotees work like thunderbolts and help to throw these demons away to the island of Mandeharuna. After some time the demons become alive and attack the Sun again to be killed and thrown away to the island. The demons are thus kept away by performing Sandhya. Aditya, pleased with his devotees blesses them.

Demon Mandeha denotes laziness or *tamoguna* and Aruna sanguinary passion or *Rajoguna*. They attack the Sun of the form of *Atman*. When *Arghya* is offered in remembrance of Gayatri whose import is Paramatman in-dwelling the Sun, the *Rajoguna* and *Tamoguna* are destroyed. But when we come back to worldly life the demons are revived and again they should be destroyed at the proper time. This process of cleaning the vessel should take place every day as long as we live in this *prakruti*.

Some scientific facts about SandhyaVandanam

An extract from the book 'SandhyaVandanam' (English) published by Thillaistanam Swami Kalnkarya Sabha, Jayanagar, Bangalore.

There is a flow of electricity in human body, referred to as Bio-electricity. Electric currents pass in the body in ten sets of lines corresponding to ten fingers and toes. Body fluids and tissues are good conductors of electricity. When a metal is attached and patterns of electrical change are observed in the cardiac muscle, it is called ElectroCardioGraph (ECG). Using the ECG, substantial changes in electrical potential have been observed during performance of *pranayama* and *japa*. This

confirms the fact that we absorb bio-electricity during these rituals.

Earlier, a number of natural healing therapies based on the self-healing property of the human body existed and now they have made a grand come back. These systems aim to correct the distortions in the flow of bio-electricity in the body. One such is Acu-pressure therapy. This system uses our palms and finger tips as control boards and healing is achieved by applying slight pressure at specific points. Various stances and touching different parts of the body called *karnas*, that are used in SandhyaVandanam have the same healing effect.

Sound waves have a capacity to energize water. Studies made during Vedic rites like Udashanti and Punyahavacanam, reveal that the temperature of water rises substantially when energized through Vedic hymns. This water is then used for purification. A miniature of such rites is in SandhyaVandanam as *Prokshanam*, *Prasanam*, *Aacamanam*. Hence while performing these rituals sound waves must be produced through the mouth.

Flow of bio-electricity within our body causes emission of electrons for upto 8-10 inches from the body. This invisible body of charged particles, also called Bio-plasmic body or Aura, has been photographed by a process known as Kirlian photography. Any disease first enters the bio-plasmic body and then our visible body. The healing system attempts to rectify the bio-plasmic body by induction of bio-energy at specific points in the body known as *cakras*. One such system is Pranic healing and the other one is Reiki. In these systems

energy may also be infused into the body by the use of energized water, sugar etc. Thus one can cure others also in this manner of transfer of energy. Meditation has a great influence on the bio-plasmic body. Brain cells are known to produce electric waves of different frequencies. All these go to explain rituals like *mantra japa* and meditation included in SandhyaVandanam. Thus science has proved without doubt that performance of SandhyaVandanam regularly and correctly will lead to a healthy body and mind.

Although God-realization is the main objective, it can be declared without any doubt that reciting hymns, performance of *karanas*, *japa*, meditation and other rituals in SandhyaVandanam help to achieve the twin objectives of God-realization and good health.

Be a Sponsor for Hamsapriya

We bring this newsletter to you in order that more people participate in the Asram activities. This is a service undertaken for improving intra-asram communication. The DTP and editing are done in the true spirit of service. However printing and distribution expenses need to be shared. We do not have a subscription scheme as yet. Therefore sponsors are most welcome.

A tribute to acarya from a helpless one

When I requested my *Acarya* to perform *Samasrayanam* for my son who was ten years old, Swami took a while and then said, 'Do not force the child if he is scared of getting burnt, wait till he gets over his fear.' Deep within I felt a sense of urgency, for I want the best for my child, never was there an *acarya* of his might, nor will we find an *acarya* of his stature. I want my son to be christened a Vaishnavite by Him only.

Heart of hearts I pleaded guilty before him, for I can do nothing in return for all the trouble he has taken and all the travails he undergoes for our sake, strictly adhering to all the rules of *sastras*, making himself readily available when we request him for *Samasrayanam*! For those of us who have done *prapatti* under him, *the help he has done to each of us in reaching us to the Lord, can be surpassed by no other help that we have received from anybody in all the lives that we have lived, from times immemorial*. But, what do we do in return? Tearfully, my mind recalls all the trouble Swami has undergone to keep our flag of tradition flowing full mast while we are cooling our heels and just drop by occasionally and even then with some request or other, for service from him. I recall how Swami who is endowed with a brilliant mind, pursued study of Sanskrit and Vedanta discarding all opportunities for taking up lucrative jobs. My eyes swell up when I hear that Swami took a head-bath the very next day after his surgery in order not to cause a break in the worship

of the *Saligrama moorthies* of the *Asram*. Every time He walks with his back completely bent at the waist, I feel the dagger of guilt stabbing me – this is how we have cared for our *acarya*! We look after our children, family members, but why did we fail in our foremost duty? As these pokes and pricks of guilt taunt me, I also realize that I am helpless in the matter of being of service to him physically and the monies can't do any difference to him although they are undeniably useful for running the *asram* activities? If deeply reverent prayerful thoughts and good wishes could turn into tonics of strength for Him, I wish to offer them at His feet in plenty and pray to Him to grant that I continue to do so daily forever while also graduating to do more effective service. Are there others too who share these feelings with me?

Efficacy of Prayer

Prayer is the most powerful of energy one can generate. It is a force as real as terrestrial gravity. In prayer, human beings seek to augment their finite energy by addressing themselves to the infinite source of all energy. When we pray, we link ourselves with that inexhaustible motive power that spins the universe. Whenever we address God in fervent prayer, we change both soul and body for the better.

- Dr. Alexis Carrel

Interestingly, an experiment was performed by a batch of disciples of a *kalakshepa acarya*. They were asked to approach the Lord every morning in the God's room of their house and vocally pronounce that they have submitted themselves entirely to the Lord and are now free of all burden and fear, as said in *Nyasa Dasaka*. After a month of performing this religiously every morning, each of them reported a great relief from the daily stress they were experiencing!

Tiru-aadi Pooram

A *prapanna* is one who has surrendered himself and all his belongings to the Lord. In reality he has only submitted them back to the Real Owner, the Lord. Thinking them to be his, he had only stolen them from the Lord as Swami Desika puts it in *Devanayaka Pancasat*. Bereft of the burden of belongings, a *prapanna* enjoys his stay here, celebrating the Lord and his Devotees. He celebrates in a grand manner the birthdays of the Lord and His Devotees – the *azhvars* and *acaryas*. In these celebrations he is joined by fellow *prapannas* and there is enjoyment for everybody including the Lord! The birthdays of the Lord are called Jayanti – eg. Sri Krishna Jayanti, Sri Nrusimha Jayanti etc. The birthdays of *azhvars* and *acaryas* are called *tirunakshatrams* – divine birth stars.

One such *tirunakshatram* is the birthday of Mother Andal. This is celebrated in the Tamil month of Aadi (Aashaada) and when *Pooram* (*pubba*) star is in the ascendant and hence this day is called *tiru-adi-pooram*. As a dutiful Mother, Andal taught us the way to save ourselves. She left us with divine hymns that would successfully coerce the Lord to grace us. As if demonstrating how, She bound the Lord with Her perused flower garlands! With immense gratitude we remember Her on this day and pay homage to Her.

Swami has taken great pleasure in installing an idol of Andal in our Asram's Desika Sannidhi at Srirangam. He overlooks the grand celebrations of a ten-day festival for Andal. The festival begins on *tiru-aadi-puram* day. Each day Andal is given an anointed ceremonial bath – *tirumanjanam* - and adorned with various precious garments and ornaments.

She is taken in procession around the temple streets of Srirangam, on various *vahanas* during the morning and evening times. In between, *upanyasam* and *parayanams* are performed in the temple. *Upanyasams* detailing the life and works of Andal, rendered by great Vidvans, are great treat to the ears. *Parayanams* of Her works, beget great peace for the listeners and renderers alike. Of course to top it all, there is gorgeous food – *prasadam* – three times a day. None would like to miss that!

What Lord Krishna eats on Sri Jayanti

It was Sri Jayanti – the birthday of Lord Sri Krishna. Lots of sweets had been prepared. Everybody was working hard to make the celebration a grand one. This little girl was helping her father to set up the *phalavatsara* (Karnataka custom of dangling fruits and sweets in front of the Lord; they are suspended from criss-cross wooden structure hanging from the ceiling). She asked her father out of curiosity, "Why do we take so much trouble each year to set this up? After all Sri Krishna does not eat any of these; it is me and my brother who eat all this?"

Her father replied, "When I get you chocolates from Malaysia, are you not overjoyed even if these chocolates are available in the condiment store next door? You are very happy that I remembered to get something for you even in the midst of my very busy schedule, isn't it? So also, little Krishna comes to eat your bhakti. He is very fond of your soft heart that is melting like butter, due to affection for Him. That is the *Navaneetam* – soft, fresh, newly made and served, He wants to eat!

- As heard in an *upanyasam*

Events on Pundarikapuram Aarav calendar

August	Event
12	Tiruvadi Pooram Andar utsavam begins at Asaram Desika Sannidhi, Keezh uttar Veedhi, Srirangam
17	Aavani month begins - tarpanam
19	Andar utsavam - rathotsavam
20	Ekadasi, Andar utsavam - pushpa-pallakku, satrumarai
24	Yajur Veda Upakarma
25	Gayatri japam
26	Tirunaksatram of Vazhuttur Andavan
September	
1	Sri Jayanti
4	Ekadasi
5	Dvadasi
6	MahaPradosham
7	Bodhayana Amavasya
8	Amavasya - Dharbha sangrahanam
10	Sama Upakarma
19	Ekadasi - Sravanam
20	Dvadasi - mahapradosham
23	Poonima - Completion of Caturmasya Sankalpa
24	Uttanam, mahalaya paksha begins
27	Mahabharati
29	Mahavyadepadam
October	
1	Tirunakstram - Velianallur andavan
4,5	Ekadasi, Dvadasi and MahaPradosham
7	Manalaya amavasya
8	Navaratri begins
14	Tirunakshatra - Gopalaya Mahadesikan

Nyaasa Dasakam – daily prayer to Lord Varada

– By Dr. Gopala Rangarajan

Vedanta Desika has expounded the doctrine of self surrender in the form of Nyaasa which means placing oneself (in the care of God). The Nyaasadasakam is addressed to Lord Varadaraaja of Kaanchi and is in the form of a monologue. In it DeSikan starts by asking us to leave ourselves, the burden of protecting ourselves as well as the fruits thereof to Lord NaaraayaNa. This is because our consciousness, intellect, body, belongings - all are given to us by Him and are meant for His service. In order to do this it is necessary not to engage in sinful acts and to engage in actions which are desirable to Him. These two features, along with complete confidence in Him, an awareness of one's own helplessness and an acceptance of Him as the saviour- these five aspects are listed by DeSikan as the five parts (panchaanga's) of prapaththi. He then expresses his own contentment and relief after he has placed himself in the care of Lord Varadaraaja.

Sreemaan venkatanaathaaryah kavithaarkkika kesari |
Vedaanthaachaarya varyo me sannidhaththaam sadaa hrdi ||
Aham madrakshaNabharo madrakshaNaphalam thatthhaa |
Na mama Sreepathereva ithi aathmaanam nikshipeth budhah ||

"Myself, the onus of protecting me and the fruits of doing so are all not mine. They belong to 'Shreepathi', the Lord of Goddess Lakshmi (Lord NaaraayaNa)." So saying, the wise person places oneself in the care of God.

Nyasyaami akinchana Sreeman anukoolo anyavarjithah |
viSvaasapraarthhanaapoorvam aathmarakshaabharam thvayi ||

I place myself, Oh Lord of Goddess Lakshmi! - a person who has nothing left with him, who is well disposed towards you and is devoid of anything against you - so that the onus of protecting myself is now left to you by me who prays to you, with complete confidence in you, to do so.

(Aanukuulya sankalpa, praathikoolya varjana, kaarpaNya, mahaaviSvaasa and gopthrthva varaNa are the five parts of prapaththi.)

**Svaamin svaSesham svavaSam svabharathvena nirbharam |
Svadaththa svadhiyau svaarthham svasmin nyasyathi maamsvayam ||**

The Lord Himself places me - who is but subservient to Him, who is under His control, and who is free from the burden of looking after himself - in Himself, who has bestowed this out of his own volition, for His own ends (This is the act of 'saaththvikathyaaga'.)

**Sreeman abhiishtavarada thvaam asmi SaraNam gathah |
Ethad dehaavasaane maam thvathpaadam praapaya svayam ||**

Oh Lord of Goddess Lakshmi who grants all our desires! I have sought refuge in you. At the time of the end of this birth please make me reach your feet.

**Thvachchheshathve sthhiradhiyam thvathpraapthi ekaprayojanam
Nishiddhakaamyarahitham kuru maam nithyakinkaram ||**

Please make me - whose mind is firmly set on being subservient to you, who has the sole aim of attaining you and who is devoid of forbidden acts and acts of desire - your eternal servant.

**Devii bhooshaNa hethyaadi jushtasva bhagavan thava |
Nithyam niraparaadheshu kainkaryeshu niyunkshva maam ||**

Please command me to always engage in acts which are not sinful, Oh Lord who is being adorned by your consorts, your ornaments and your weapons!

**Maam madilyam cha nikiilam chethanaachethanaathmakam |
svakainkaryopakaraNam varada sviikuru svayam ||**

Oh Varada! Please accept by your own will and as instruments of your own service - myself and all my belongings which are sentient as well as non-sentient.

**Thvadekarakshyasya mama thvameva karuNaakara |
Na pravarththaya paapaani pravrtththani nivarththaya ||**

Oh, the repository of mercy! Only You should not direct me – who should be protected only by You - into acts of sin and ward me away from such acts in which I am already engaged.

**Akrthyaanaam cha karaNam krthyaanaam varjanam cha me |
Kshamasva nikhilam deva praNathaaththihara prabho||**

Oh Lord who wards off the sufferings of his devotees! Please excuse me for everything - for having committed acts which should not be done and for having refrained from acts which should have been done

**Sreemaan niyathapanchaangam madrakshaNabharaarpaNam |
Achiikarath svayam svasmin atho aham iha nirbharah ||**

The Lord of Goddess Lakshmi has Himself caused to be done the task of entrusting to Him my protection accompanied by the five parts of prapaththi. Therefore I am now free from burden.

**Kavithaarkkikasimhaaya kalyaaNaguNaSaaline |
Srilmathe venkateSaaya vedaanthagurave namah ||**

Quiz on Gura Parampara of Poundarikapuram Asram

1. Which *acarya* established Poundarikapuram Asram?
2. Which *acarya* even as a householder (*gruhasta*) had three other ascetics (*sanyasi*) as His disciples?
3. Sri Rajagoplan of Mannargudi grew up to be Who?
4. The *Andavan Parampara* got its name from which *acarya*?
5. Who is Tiruturaipundi Andavan?
6. Who is fondly known as Vattal Swami?
7. Name Veliyanallur Andavan?
8. Where is the *Brundavanam* of Narayana Mahadesikan?
9. Which *acarya* set the trend of publishing books at Asram?
10. Which current (*sanyasi*) *acarya*, when a child, gained speech when He was given the *upadesha* of Hayagriva sloka by Srimad Poundarikapuram Andavan?

Answers

1. Srimad Poundarikapuram Andavan – Sri Srinivasa Mahadesikan
2. Goparya Mahadesikan – Tirukundandal Desikan
3. Sri Gopala Desika Mahadesikan – Paravakottal Andavan
4. Vazhuttur Andavan – Srimad Vedanta Ramanuja Mahadesikan
5. Srimad Srinivasa Ramanuja Mahadesikan
6. Periya andavan or Srimad Srinivasa Mahadesikan
7. Srimad Narayana Mahadesikan
8. Vennatrunkarai – Thanjavur district
9. Srimad Ranganatha Mahadesikan – Mannargudi Andavan
10. H.H.H. Sri Rangapriya Mahadesikan

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